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Woman's Work

A Foreign Missions Magazine

CHINA

Vol. XXXV No. 1

Published Monthly by the Central Committee of the

Woman's Boards of Foreign Missions

of the Presbyterian Church, U. S. A.

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Subjects for Auxiliary Meetings, 1920

JANUARY	China.	JULY	Review of the year—The Home Base—Orientals in the U. S. A.
FEBRUARY	Chosen.	AUGUST	China.
MARCH	Japan.	SEPTEMBER	India—Home Base—Outlook for the Year.
APRIL	Africa.	OCTOBER	India.
MAY	Latin America.	NOVEMBER	Siam.
JUNE	Philippine Islands.	DECEMBER	Moslem Lands—Syria and Persia.

CONTENTS

PAGE

EDITORIAL NOTES - - - - - - - - - - - - - - - 1

Our Missionaries in S. China, Hunan and Hainan - - - - - 3

"The Years"—Verse - - - - - - - - - - - - - 3
Mary R. Doolittle

Those Who Have Passed Over - - - - - - - - - 4

GENERAL ARTICLES:

Need and Opportunity for Christian Service in China Today - - 4
Rev. W. Reginald Wheeler

The Pioneer Class at Ginling - - - - - - - - - 7
Matilda C. Thurston

Changes in the Missionary Force - - - - - - - - - 11

Their Own Church - - - - - - - - - - - - 11
Theodora Van Wagenen

Help for China's Women - - - - - - - - - - 13
Lavinia M. Rollestone

Points of Contact - - - - - - - - - - - - 14
Isabella Day

"For Tom Day"—Verse - - - - - - - - - - - 17

Conscripts of Conscience - - - - - - - - - - 18
Caroline Atwater Mason

THE BOOKSTALL - - - - - - - - - - - - - - 20

HOME DEPARTMENT:

A Chronicle of Progress - - - - - - - - - - 21
Harriet B. McAfee

Notice for National Jubilee - - - - - - - - - 21

A Call to Prayer - - - - - - - - - - - - 22

Notes from Headquarters - - - - - - - - - - 22

TREASURERS' REPORTS - - - - - - - - - - - - 24

ILLUSTRATIONS:

Pagoda at Chenchow, 6; The Future Ginling, 8; Pioneer Graduating Class at Ginling, 9; Davison Memorial Hospital Ward, 13; Just see our Christmas gifts!, 15; Flag of old Korea, 20.

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INDEX VOLUME XXXV—1920

PAGE

AFRICA—Missionaries in 80
Notes on 83, 84
Paragraphs on 82, 87
Articles—Church Growth or "The Revival" in the West Africa Mission, 73; The Friends of Mrs. Schwab, 78; A Little Private Zoo, 80; Some Sheaves in Benito, 88; Medical Work in Cameroun, 88.

ANNUAL MEETINGS.....165, 166

APPEAL FOR PATIENCE, AN..... 140

BIENNIAL ASSEMBLIES 163, 164, 166, 167

BOOK NOTICES 190, 214, 259

BOOK REVIEW: *The Bible and Missions*..... 211

BOOKSTALL, THE 20, 38, 107, 126, 164

BUDGET OF NATIONAL BOARD 260

CALL TO PRAYER, A..... 22

CENTENARY OF MEDICAL MISSIONS..... 44

CHANGES IN THE MISSIONARY FORCE....11, 30, 59, 80, 117, 141, 166, 184, 198, 223, 246

CHINA—Missionaries in 3, 172
Notes on 1, 2, 186
Paragraphs on 10, 12, 17, 20, 160, 184
Articles—Need and Opportunity for Christian Service in China Today, 4; The Pioneer Class at Ginling, 7; Their Own Church, 11; Help for China's Women, 13; Points of Contact, 14; The Challenge of China, 169; A New Memorial Arch, 170; The Woman's College in N. China, 178; Faces, 180; A Notable Woman, 181; One of China's True Women, 183; The Truth Shall Make You Free, ... 185
Chinese and other Orientals in the United States: Work for China at Home, 159; Our Oriental Christians in California, 160.

CHOSEN—Missionaries in 30
Notes on 39, 40
Letter from 139
Paragraphs on 30, 33
Articles: The Korean Crisis, 25; Observed by a Trained Eye, 28; My First Impressions of Chosen, 31; Suffering of Women, 32; A Sunday in Chosen, 35.

CHRISTMAS CANDLES 258

CHRONICLE OF PROGRESS, A..... 21

CONFERENCE FOREIGN MISSION BOARDS OF N. AMERICA 69

CONSCRIPTS OF CONSCIENCE.....18, 40, 63, 85, 103

EDITORIAL NOTES—Our New Year..... 1
Interchurch World Survey 1
Conference N. America Boards 2
Faith for Today 2
Lists of Officers 39
Delay in Printing Magazine 39
Student Volunteer Convention 39
Increase in Missionaries' Salaries....66, 113, 137
The Day of Prayer..... 66
V. A. D.'s for Mission Work..... 67
Interchurch World Movement..67, 84, 113, 137, 232
Spring Months in 1920..... 84
Gain in Subscriptions 84
Florence Nightingale 112
Post-War Conference 137, 233
The Jubilee 138, 146, 147, 186, 187
Post-War Conference 186
Status of Women Missionaries 186
New Price of WOMAN'S WORK..... 187
Suggestions for Contents 187
The New Woman's Board 209
The Geneva Conference 209
To Our Contrihutors 210
Meeting of the Woman's Board..... 256

GENERAL ASSEMBLY, AT..... 174

PAGE

GUATEMALA—Missionaries in 108
Paragraph on 109
Note on 113

"HOW MUCH OWEST THOU?" 131
How to Send Parcels and Boxes to Missionaries 213

INDIA—Missionaries in 198
Notes on 209, 210
Letter from 234
Paragraphs on 204, 208
ARTICLES: How We Became Friends, 193; Dark Days in the Punjab, 195; Social Service, 200; Twenty Years After, 202; Little Rose and Her Brother, 205; Sorrow in the India Mission, 206; "Let's Honor Our Mothers," 207.

ILLUSTRATIONS—*Africa:* A sign was given them, 73; Fifty miles on foot to a Bible Conference, 76; A modern Lydia, A Samaritan woman, The Man Without a Robe, Nucleus of a Church, 77; Teacher Nkulu and his family, 81; Chief bringing in food, 89. *China:* Pagoda at Chenchow, 6; The future Ginling, 8; Pioneer Graduating Class at Ginling, 9; Davison Memorial Hospital ward, 13; Just see our Christmas Gifts! 15; Triumphal column, 169; Wang Su Djeng, 170; Louise Comegys Bible School, Ichowfu, 171; Courtyard of N. China College, Lu Bing Lein, A Student, 179; Teacher in True Light Seminary, 180; "Jasmine Buds," 181; Mrs. Wang, 181; Miao women from the hills, 182. Chinese and other Orientals in the U. S.: "Liberty Bonds" of the Occidental Board, 160; Korean Christians at Dinuba, 161. *Chosen:* Old Korea flag, 20; A village street, 27; Girls under sixteen in training class, Miss Butts, 29; Korean farmers, 31; Rev. and Mrs. C. L. Phillips and family, 36. *India:* Sadhu Sundar Singh, 174; Three Christian preachers and their families, 196; Mohammedan woman as she appears on the street, 200; New building at Kodoli, 202; Alice Home and Nursery, Miss Browne with the Brownies, 203; Three little Brownies, 204. *Japan:* Building a new Buddhist Temple, 49; Field Day at Shimonoseki, 52; Ricksha coolie, 53; The "sunniest one's" baby, The baby's mother, Miss Leavitt's "hoy," Paul, 56; Pilgrim placing paper prayers on temple steps, 60. *Mexico:* The Turner-Hodge School, 97; Graduating Class of 1919, *Escuela Normal,* 102; Clinic hour at free medical dispensary, Vera Cruz, 106; Fifth of May Street, Vera Cruz, 108. *Persia:* Hospital at Resht, 252; Transport in Persia, wayside cobbler, 253; Weaving a Persian rug, 254. *Philippine Islands:* Drinking from cocoanuts by the way, 121; Mr. Glunz and Mr. Dunlap in Y. M. C. A. work, 122; Island of Culion from the sea, Leper congregation, 127; Women planting rice, 134; Boy, before and after putting on American clothes, 135. *Siam:* Buddhist priest preaching, 217; Church at Chieng Rai, 219; Happy Light School, the two evangelists, 221; Graduate of Howard Memorial School, 224; Recitation Hall Wattana Witteya School, 225; Girls of N. Siam, 227; Siamese Types, 231. *South America:* The result of saving a Venezuelan, 100; Three brothers, third generation, Presbyterians in Brazil, 109. *Syria:* The borders of Tyre and Sidon, 62; The Vision, 34; Christian women in Syria, 241; Miss Brown and Captain Jessup, 244; The two flags, 249; Digging for new water supply, 250. *General:* Bas-relief at Woman's Medical College, Philadelphia, 37; Pioneers of the Philadelphia Board as they appeared in the Jubilee Pageant, 145; Mrs. Chas. P. Turner, 148; Spirit of the 19th Century, 150; A Celtic Sibyl and a Christian Maiden, 153; Farewell of the Pilgrims, 156; Margaret E. Hodge, 189.

INTERCHURCH WORLD MOVEMENT 44, 67

INTERNATIONAL CHRISTMAS GIFT, AN..... 260

JUBILEE, THE ..21, 92, 115, 138, 145, 147, 149, 152, 157, 175, 186

PAGE

Japan—Missionaries in 59
Notes on 66, 67
Paragraphs on 54, 61, 65
Letter from 139
Articles: "Enriched in Everything unto all Liberality," 49; A Glimpse into Japan, 51; At a Lonely Post, 55; The Story of Mrs. Ito, 57; In One Small Corner, 58; In Manchuria, 60; A Striking Comparison, 62.

Jubilee Good Times 92

Mexico—Missionaries in 108
Notes on 67, 257
Paragraph on 99
Articles: "A Study in Black and White," 97; San Angel Normal School Girls Begin Their Life Work, 102; "The Human Side of Mexico," 108.

Necrology 4

Notes from Headquarters..22, 45, 69, 93, 117, 141, 190, 214, 237, 261

Notices 21, 92, 116, 237

Not "Shut-in" but "Left-out"..... 187

Obituary Notes—Mrs. Crossette, 2; Mrs. J. W. Hawkes, 39; Mrs. S. C. McKee, 40; Miss Margaret Y. Holliday, 112; Mrs. John Newton, 113; Dr. R. W. Carter, 138; Dr. C. K. Roys, 232; Miss Hannah Kunkle, 232.

Obituary Article—Mrs. A. H. Ewing..... 206

Outline of Plans of National Board..... 235

Persia—Missionaries in 246
Note on 258
Letter from 91
Articles: One Woman's Story, 110; "I Was Sick and Ye Visited Me," 252.

Philippine Islands—Missionaries in 128
Note on 137
Paragraphs on 127, 129, 133, 136
Articles: The Northfield of the Philippines, 121; Women of the East and Educational Expansion, 124; Our Young Women's Conference, 125; The Gospel Opportunity through the Trained Nurse, 128; Romance and Education Go Hand in Hand, 130; Some Filipino Ways, 134; Americans in the Philippines, 135; A Typical Travelogue, 136.

Psalm, The 151st..... 45

Presbyterian Women and the Interchurch World Movement, The..... 43

PAGE

President's Message, The..... 189

School of the Presbyterian Prophets 173

South America—Missionaries in 108
Articles: The Result of Saving a Venezuelan, 100; Light out of Darkness, 106.

Siam—Missionaries in 223
Notes on 233, 258
Paragraph on 222
Articles: The Metamorphosis of an Animist, 217; Siam Awakening to "Divine Discontent," 220; A Holiday in the Country, 224; Spiritual and Material Growth, 225; Some Little Siamese Girls, 226; Siamese Funeral Rites, 228; Turning the Reel in Siam, 230.

Syria—Missionaries in 246
Note on 258
Letters from 114, 175
Articles: Reconstruction Problems, 241; Beginning Again, 243; They Go Forward, 247; After the Captivity, 248; Sharing a Home with the Homeless, 250.

To Go or Not to Go?..... 212

Treasurers' Reports..24, 47, 72, 96, 119, 144, 168, 192, 216, 239, 264

Unification Progress 68

Unification Consummated 155

Union of the Woman's Boards of Foreign Missions 152

United Study of Missions 115

Verse—The Years 3
For Tom Day 17
At Gethsemane 34
"And He Went Away into the Borders of Tyre and Sidon" 62
The Battalion of Life 82
An Evening Prayer 109
"Broidery Work" 129
"St. Paul" 158
Chinese Mountaineers 183
"East and West" 201
"An Open Door" 230
"A Christmas Prayer" 247

Visualizing the Decades 157

Ways of Working.....140, 236

Welcome to Philadelphia, The..... 147

"Who Should be Converted?"..... 222

Woman Physician, The..... 37

WOMAN'S WORK

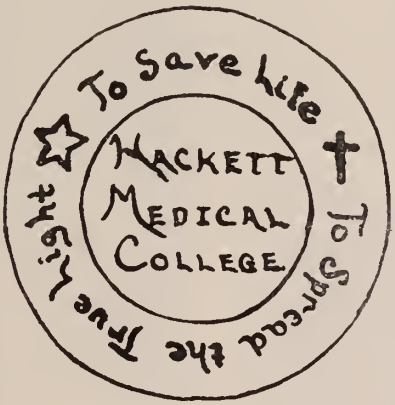
A Foreign Missions Magazine

VOL. XXXVI JANUARY. 1921 No. 1

Contrasts

Harriett M. Allyn, M.D.

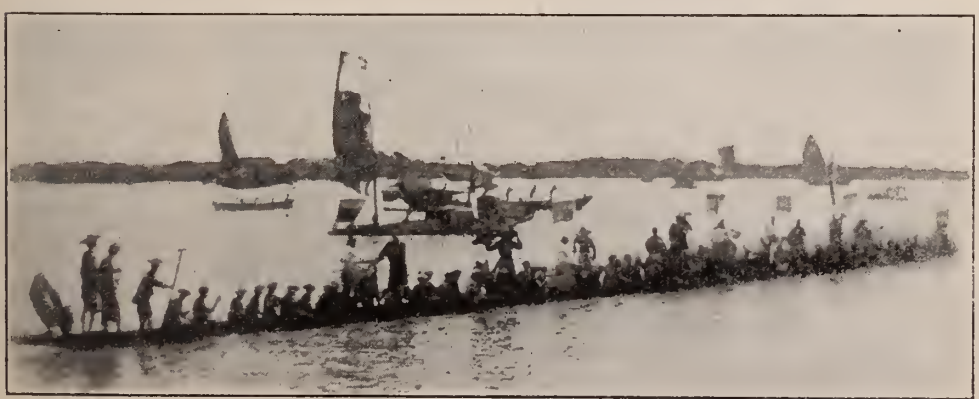
China is often called topsy-turvy land, because its customs differ so widely from ours. Gardens are surrounded by the houses. Elegant gentlemen wear long robes neatly down to their heels, while their aristocratic wives go about in tight trousers and short coats! Women sew with the needle pointing away from them, and it fills them with horror to see us pare an apple with the knife cutting toward us. The young sports may be known by the bird-cages they carry festively about on a sunny afternoon, and a game of football would appeal to them as senseless. It is rude to be in a hurry, but perfectly polite to stare your neighbor out of countenance, because that indicates that he is an interesting personage.



Seal.

But these contrasts with our own customs are after all superficial things only, the things which make life interesting in its constant variety. It is the contrasts that strike at the heart of life, which impress the resident of China with vivid force; —awful poverty with no effort toward a right economic system, or philanthropic measures; utter disregard of sanitary control in cities and farmlands; complacent ignorance and narrow-mindedness; dull apathy with regard to the suffering of one's fellows; complete lack of an adequate system of medicine; low level of morality from the lack of a moral dynamic, and the fear and loneliness of souls in need of a Divine Father.

That the light of God may shine out upon these black shadows is the avowed aim of the Hackett Medical School of



Driving away plague, the native way.

Canton. Let us see by a few stories how that light shows up some of these terrible contrasts,—for example, how the religious leaders of Buddhism handle a great epidemic, as compared with the way in which Christian Chinese doctors and nurses attack such a problem.

When bubonic plague, "black death," struck the city, its victims died by the hundred, like rats. Their friends fled in terror, or waited to die with them. Wealthy and poverty-stricken, fastidious and unclean, old men and tiny children, all succumbed. The people rushed to the priests,—their doctors they knew to be useless. The priests did their frantic best. Every day they sent out dragon-boats upon the river and canals, to pass constantly up and down with blood-red flags and deafening noise. Seventy bare-backed men and boys were ranged down the length of the narrow racing-shell, their seventy black paddles splashing the water high in air on either side, in unison with the beat of clanging drums by black-robed priests. Along the banks the people gathered, with shouts and din of fire-crackers. But not all the prayers and wailing could change the heart of the demon of plague. The people died in darkness, until at last the heat of summer came with an intensity that impaired the vigor of both germs and fleas, and gradually the plague diminished.

Inside our compound was peace and safety for all who would have it,—in a simple inoculation which carried with it the free gift of life. Christian medicine could have decreased the dying by the thousand had it had the chance. It is true that in the hospital there is suffering and death, but there is also love and life. "Future Good" was the daughter of " a poor woman that was a widow," but she was happy, in spite of her hardships, because she had the rare good fortune to be betrothed to a man whom she knew and admired. Suddenly, however, the man disappeared. Months went by and no one knew whether he would ever return. Her mother arranged a second betrothal, and Future Good finding that entreaty was of no avail to prevent the plans, took poison. Had she not lived sixteen long years, and was it not enough? For days she lay upon the floor of the silk factory where she worked, cared for only at odd moments when someone took pity on her,—for her attempt at suicide had not been completely successful. After a time, assured that she could not be better, they decided that her departure to her ancestors might as well be hastened. Why not? They were not Christians. What could one expect? So they gave her chloroform and sent her to the hills of the graves. The stout coolies bore her cheerfully over the plain, when suddenly as they journeyed, a messenger appeared running. "The police, the soldiers! Run!" he cried,—and the girl was thrown down to lie all alone upon the road. Time passed. A gentleman from the city came walking by like the Good Samaritan of old. He stopped by the coffin in horror, for he saw that the girl within was alive. He summoned coolies and at his own expense the little procession wound back

Driving away plague, the Christian way.

Future Good.

to the city whence it had come. There he gathered nine of his friends and took counsel. "Take her to the Hospital of Gentle Compassion," said one. "I have heard that there they care for the poor who are sick. Yet we must not take her without money. We should each give fifty cents a month." Therefore they appointed one to take her to the city, and thus she came to our hospital, entirely helpless. No money had she save for the charity of these gentlemen, and none to care. But there her poor little life changed. For incessant toil came rest. Instead of a miserable floor for a sick-bed there was a clean, comfortable place in a bright room, and always nurses to care for her, doctors to attend her, and kind friends to bring her to the Right Road. As the months went by, the kindly men who had indeed done far more than could have been expected of Confucianists, ceased to send the little income for her support. But the Christian care did not cease,—the hospital stretched its funds over this one also, and the girl grew strong and sweet and glad, and one day stood in the church to be baptized.

For the city in its terrible scourges, for

The old lady working herself to the grave in darkness.

The old lady waiting happily for death.

little children in their pitiful impotence, for the young in their sharp distresses, the school and hospital have their varied answers of help,—neither do the aged in their sorrowful fear appeal in vain. An old woman was paralyzed. Her only child was a daughter serving in a great house. The great house would not have the sick mother,—she would be a nuisance and take the girl's time. There was nowhere for her to go except to the poorhouse, a most dreadful place of half-starved and utterly pitiful folk. The non-Christian Chinese had enough humanity to establish it and it was far better than nothing at all. After all it was more than could be expected from a people whose only code was "law and order." But the code of the Christian Church was love, and they took the poor old lady to the hospital, where in quiet patience she waited peacefully for death and life. No Buddhist hell could claim her because she lacked a son to pray her into Heaven, for she had heard the prophet's call "Unto us a son is born."

Three nurses at Douw Hospital, Peking, with their tiny patients. Photo. sent by Dr. Eliza E. Leonard; Dr. Martha Hackett holding little triplets born at Hackett Memorial Hospital.

"On either side of the river was there the tree of life, and the leaves of the tree were for the healing of the nations."

The New Year

SAMUEL ELLSWORTH KISER

(The friend who sent us these verses adds to them this line: "Let us hope its praises will *not* 'remain unsaid.' WOMAN'S WORK is more than you claim for it."

"THE whole year lies ahead
With all its stored-up treasures,
With all its praise unsaid,
And all its waiting pleasures.

Serene and sacred days,
And days with triumph ringing,
And fair and flowery ways,
The year is blithely bringing.

Beyond the whole year lies
With all its precious chances,
With all its rosy skies,
And all its glad romances.

Why should we nurse a fear
Or look ahead with sadness?
Beyond us lies a year
Of glory and of gladness!"

Our Missionaries in South China, Hunan and Hainan

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CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At San Francisco, Oct.——Rev. and Mrs. E. F. McFarland from Chosen. Address, 2669 Pasadena Ave., Los Angeles, Cal.

——, Nov. ——Rev. and Mrs. T. H. Montgomery from Shantung. Address, 2210 Candace St., Beechview, Pittsburgh, Pa.

At New York, Nov. 14—Dr. and Mrs. Warren J. Miller from the Philippine Islands. Address, Cornwell's Heights, Bucks Co., Pa.

——, Nov. ——Dr. Herman Bryan from Shantung. Address, 1320 S. Maple St., Carthage, Mo.

DEPARTURES:

From San Francisco, Nov. 2—Mrs. R. C. Smith, returning to N. India; Miss Marion E. Skinner, to join the Punjab Mission.

From Vancouver, Nov. 18—Miss Elizabeth Small, returning to Shantung; Mrs. J. S. Kunkle, returning to S. China; Rev. Dr. and Mrs. H. D. Griswold, returning to the Punjab; Rev. Wm. Harris, returning to Siam.

From New York, Nov. 10—Rev. and Mrs. G. L. Bickerstaph, returning to Brazil.

From Seattle, Nov. 19—Rev. and Mrs. H. C. Whitener, returning to Japan.

From New York, Nov. 20—Rev. Dr. and Mrs. F. G. Coan, returning to, Mr. Elgin E. Groseclose to join the W. Persia Mission.

RESIGNATIONS:

Mrs. Chas. K. Roys, of the Shantung Mission. Appointed 1904.

Rev. and Mrs. Nathan L. Ramsey, of the Punjab Mission. Appointed 1918.

DEATHS:

At Exeter, N. H., Oct. 22—Mrs. Wm. Bird, formerly of the Syria Mission. Appointed 1853.

At Tokyo, Nov. 15—Prof. J. C. Ballagh, of Meiji Gakuin. Appointed 1875.

At Beirut, Nov. 12—Rev. Dr. Franklin E. Hoskins, of the Syria Mission. Appointed 1888.

Those Who Have Passed Over

December,	1919.	REV. U. S. G. JONES, India
"	"	DR. O. T. LOGAN, China
"	"	DR. ALFRED M. SHARROCKS, Chosen
January,	1920.	REV. DR. HUNTER CORBETT, China
"	"	REV. CHARLES L. OGILVIE, China
February,	"	MRS. HOWARD CAMPBELL, Siam
March,	"	MISS MARGARET Y. HOLLIDAY, Persia.
April,	"	MRS. ARTHUR H. EWING, India
May,	"	REV. L. D. HEMINGER, Africa
September,	"	MISS HANNAH KUNKLE, China
"	"	DR. CHARLES K. ROYS, China
October,	"	MISS BERNICE HUNTING, Syria
November,	"	REV. DR. FRANKLIN E. HOSKINS, Syria

"Christ has His soldiers now . . . Not the Holy Grail
Which once as His remembrance was adored,
But Christ Himself is with them. For a veil
Is lifted from their eyes, and face to face
They meet the presence of the risen Lord."

General Feng Yu Hsiang

(MRS. GILBERT) FLORENCE B. LOVELL

IN THE SMALL CIRCLE of able leaders now beginning to emerge from the political chaos, which by courtesy is called the government of China, perhaps the one least known but of greatest promise is Feng Yu Hsiang, General in command of the 16th Brigade (Huen Lu). Our acquaintance with General Feng dates from June, 1918, when he entered the city of Changteh, Hunan, with his Northern troops. While the 130,000 inhabitants of Changteh were, and possibly still are, mostly Southern in their affiliations, the sympathetic understanding and generous treatment accorded them by Feng, his officers and men, have won a warm place for him in the hearts of all classes. Before Feng's arrival the city had been occupied in turn by a succession of Southern armies, so called, heterogeneous bodies composed of poorly paid soldiers, raw recruits and ne'er-do-wells. Discipline in these armies was a negligible quantity. The ordinary course of procedure was for the soldiers on arrival to take possession of schools or other suitable buildings, with or without the consent of the owners, wander about the streets with fixed bayonets, and barter for whatever took their fancy in shops or homes. The soldiers got what they coveted and the other party received the right to life and limb, by way of compensation. In the course of a few months the commanding officer would notify the gentry and wealthy members of the community that he was about ready to evacuate the town and was only hindered from doing so by the lack of the necessary funds for travel! The small sum of thirty thousand dollars or so would be mentioned as the needed

amount. The city fathers, after consideration, usually concluded that it would be cheaper in the end to pay up than to endure the occupation longer and the sum would be forthcoming. The army would then proceed on its martial way. Shops which had been closed would reopen, families who had fled would return, and peace would reign—for a time, but not for long.

When General Feng's army arrived in the vicinity he sent the Southern General a note to the effect that it would be well for him to retire, which he did without loss of time. All the large shops had been closed for months. Families of wealth had deported what was left of their valuables to the country or down river, after trying to secrete them in the homes of the missionaries, in churches or other mission premises. Destitution and despair reigned at the time of Feng's arrival. His first act was to order all shops to open for business and factories to resume operation. They obeyed with fear and trembling, but soon their terror was turned to gratitude when they found their business unmolested and soldiers in uniform among their *paying* customers. Within a few weeks things took on a really cheerful aspect and now prosperity reigns.

General Feng, his wife and two daughters.

To hear a company of soldiers singing "Onward, Christian Soldiers!" as they march through the streets of a city is at any time inspiring, but when the soldiers are Chinese and the city is in interior China, it gives one a mingled feeling of surprise and pleasure hard to describe, a sense of a new-found point of contact with a body one had hitherto considered unapproachable. General Feng is a Christian, hence the Christian singing. He is throwing all his energy into the task of bringing the knowledge of Christianity to his ten thousand men. He invites preachers, Chinese and foreign, from near and far to preach to them, besides enlisting the services of resident foreign missionaries in teaching them the Bible. In some ways, this movement reminds one of the earlier days of the Tai-ping rebellion which began, not as a political uprising, but as a "Society for the Worship of God," and only became revolutionary when the government tried to suppress it. Unlike the leader of the Taipings, however, General Feng is an out-and-out Christian, the windows of his mind open to every breeze of heaven. Whatever makes for uplift or progress meets with his approval.

Feng's soldiers are held under strict discipline with constant military drill and athletics. Their minds are not neglected, for courses of study in various branches are prescribed for them. The camp is scrupulously clean. No drinking or smoking of cigarettes is allowed. All the older soldiers are taught a trade so that if they become incapacitated for soldiering they can earn a living and not necessarily take to brigandage. Believing that example is better than precept,

the General himself works an hour each day in the iron shop, and his son is learning carpentry. He lives in the hope that the time will come when the sword can be turned into the plowshare, although it takes some faith to see any indication of this in China today.

The wives of about eighty of the officers have been brought down from their northern homes and lest the change should result in homesickness and engender discomfort, schools were provided for them where they study the common branches—not so common for Chinese women — and where Christianity is taught.

An industrial school for the benefit of civilians is in operation, also five night-schools in different parts of the city, financed by the General and managed by a committee of Chinese Christians. These schools teach the rudiments of arithmetic, history and hygiene as well as reading and writing. The streets are cleaned and raised to a proper level, and everywhere we meet the welcome sign, "Pedestrians Keep to the Left." It is a comfort to be allowed to "Keep" anywhere after being jostled hither and thither after the manner of the ancients. Walking in the average Chinese street is the best preparation for an obstacle race,

A Christian officer was made mayor of the city and he is endeavoring to introduce some needed reforms. There is a daily religious service in the jail and the living conditions of the prisoners have been improved.

Tall and magnificently proportioned, Feng Yu Hsiang has a striking presence. A strict disciplinarian, but full of good humor, his merry eye often twinkles with a joke. He is working hard at the study of the English language and improves every meeting with English or American to enlarge his vocabulary or improve (?) his pronunciation. Born thirty-seven years ago in the Province of Anhuei, he entered the army as a private, although his father was a military officer, and has been promoted for merit. He was in Paotingfu at the time of the Boxer massacre and says that a company of soldiers, of whom he was one, was sent to control the Boxers, but that the officer in charge of the company ordered them not to interfere. He witnessed the death of Hodge, Simcox, Pitkin and other missionaries and was greatly impressed by their behavior. After repeated contact with missionaries in 1912, he decided to become a Christian. That he is sincere no one who knows him doubts.

Feng Tai Tai (his wife) is a strong-minded lady, the mother of several interesting and lively children. Seated next to her at dinner, one evening, I made repeated efforts to engage her in conversation, but gave it up as it was plain that she did not wish to encourage me. After a while her husband leaned toward me, and said, "Will you please converse with my wife?" Thus invited, I tried again, and was rewarded by a pleasant and ready response. She willingly testifies to the gentleness of the General's treatment of her, but evidently "Obey" was not left out of their marriage ceremony. General Feng has more in his mind than he reveals to his friends. What he will do in the event of certain political turns is problematical. At present his apparent desire is to remain in command at Changteh for an indefinite length of time. We shrink from thinking what may happen when his intelligent and firm hand is removed. What has been said of Germany is even more true of China. She is a republic without republicans, her happiness can only be found under the dictatorship of wise leaders.

Upon the walls of his officers' quarters are to be seen a number of mottoes. Larger than the rest and in the center hangs a scroll, reading, "Roll away the stone," a quotation from the Gospel account of the raising of Lazarus. General Feng explained that his desire and ambition was to roll away the stone of ignorance and unrighteousness.

Since this article was prepared, all northern troops have had to leave Hunan and General Feng was compelled to withdraw from Changteh.

Alumnae Hall

Manuella D. Morton

Alumnae Hall.

Mary Farnham School, formerly known as the Presbyterian Girls' School, South Gate, Shanghai, was established in 1861 by Dr. and Mrs. J. M. W. Farnham. It was the only girls' school in Shanghai at that time. In those far-off days little girls were not considered worth educating, and only those from the lower classes could be coaxed or hired to attend. Everything, board, tuition, books, and very frequently even clothes, were given them.

From very small beginnings the school has grown in numbers, self-support and character. It has never tried to reach the official class but rather the great middle class of merchants, artisans, etc., which form the strength of China.

Because of limited space, small and overcrowded buildings, the work has had to be curtailed in many ways. In spite of these handicaps, the school has educated a large number of Christian girls who are today taking their places as leaders in the educational, religious and social life of China.

In January, 1913, the Board was able to grant ten thousand dollars with which to purchase necessary land for the enlargement of the school. After months of weary waiting and tedious negotiations, a site was secured close to the present location. But land without buildings is useless. After hoping in vain for years for funds with which to put up new buildings, the Alumnae two years ago started a campaign to secure the needed money and to put up the first dormitory. With great effort and sacrifice the eighteen thousand dollars which this building finally cost, was contributed or secured by the Alumnae and their friends, a gift from them to the school.

It is a modern structure, planned to accommodate forty boarders, teachers and servants. There are twelve bedrooms, kitchen, dining and sitting rooms, bath rooms and a small suite for the lady in charge of the High School. Though planned as a dormitory, one floor must be used for classrooms until other dormitories or the administration building is erected.

But no sooner is Alumnae Hall opened than it is filled to overflowing! The fall semester began with one hundred and ninety pupils, including the kindergarten, and with every bed everywhere full.

It is surprising how much of the language one can learn in only a few months in such a school as this with the methods which are here employed. We can now write, read and speak about seven hundred words of Chinese. First of all, we just listen and repeat, repeat and repeat again the words and sentences our Chinese teachers give us. Then, after quite a little while, we begin having reading lessons. Around Christmas time we start to write characters (which are most fascinating). We learn twenty-four new characters a week, so you see we know about two hundred already. . . . I'm mighty glad I'm here, but I wish I had a thousand lives to live for Jesus Christ and then there wouldn't be enough!

Hunan. *Mary D. Fine.*

FOR "BETTER BABIES" IN CHINA

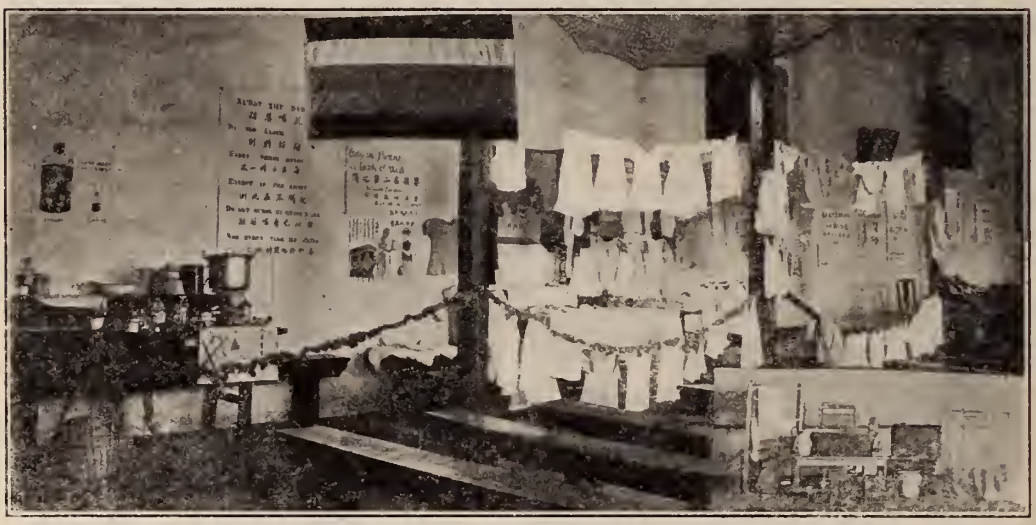
(MRS. W. D.) NELLIE B. BOONE

LAST YEAR the Committee for work with women of the gentry put a Child Welfare Conference on the program with our year's work. We had no other "Show" as an example for our guidance, so we decided to have booths as follows: Weighing and Measuring, Clothing, Feeding, Bathing and Playthings. We also invited each of the four Kindergartens in Tsinan to give songs and play games as part of the program, and medical men to lecture.

This year an excellent travelling exhibit was obtainable from Shanghai, which together with our own display greatly improved our Second Annual Exhibit. The demonstrations of the actual care of the child were the best features of the Conference, such as the bathing of a (celluloid) baby by Mrs. Lair and Mrs. Evans. Their demonstration was reinforced by an explanation of the value of each process by Dr. Merwin's head nurse, Miss Chang. *This* Chinese baby was bathed properly and put to bed properly and not patted nor carried to sleep.

Mrs. Torrance took to our Exhibition hall three wheel-barrow loads of toys and arranged a fascinating demonstration of the best toys for children of various ages. Mrs. Torrey kindly exhibited many of her children's clothes to interest the mothers and told the women how to adapt the simpler patterns to their needs. Many Chinese, especially the educated men, desire to dress their children in foreign clothing and large numbers asked for paper patterns. Mrs. Torrey encouraged the use of our style of underclothing becauses of its modesty, for outer clothing she encouraged the garments that kept as nearly as possible the Chinese lines, dresses and rompers with kimono sleeves, etc.

The Feeding booth was a busy part of the Exhibit. Miss Chang was in charge and as she is characteristically efficient, her work in that booth was splendid. She made up formulas and demonstrated proper feeding, proper type and care of bottles and essential precautions in the care of the milk. She used the simplest utensils and adapted all very admirably to the Chinese home.



Child welfare exhibit; inset, Bathing the Baby. Photo. sent by Mrs. W. D. Boone.

In the Weighing and Measuring booth it was found that of sixty children registering, nineteen were above the average in development. These were given very highly prized certificates and three prize-winning babies who received silver medals from the hands of the wife of the Civil Governor of Shantung have quite achieved fame. Hoping to impress the four hundred and more educated women who visited the exhibition, Mrs. Torrey and myself had prepared and printed a pamphlet on the essentials of Child Hygiene which was gladly accepted.

AT PRESENT I am out on a country trip with Mabel Lee, and oh, I am so happy! It is my first experience of what my real work will be and I am convinced that there is nothing like it in the world. If you could only see two women that I am thinking of especially. . . . The zeal with which they are studying the Gospel, the new light and joy on their faces are all a work of grace. Last year one of these women had a sick child, and she made a pilgrimage to a temple to pray to the idols for its recovery. Every step of the way—about 5 *li*, she stopped and bowed, and every third step she got down and knocked her head on the ground. But the child died and she was in bed for days with her head all sore and broken open, and her faith in idols weakened. . . . It has been raining this week like an ocean turned upside down, but she has walked four or five *li* through the mud and rain (and she has bound feet) to come to learn more about Jesus.

NANKING. *Mary E. McKubbin.*

With Presbyterian Young People

MRS. HARLAN SERVES TEA AND OTHER THINGS

(Mrs. J. R.) Lucy Porter McCurdy

CHARACTERS: Mrs. Harlan, a woman past middle age, well but plainly dressed; Miss Thayer, a young woman, stylishly gowned; Mrs. Holmes, a young matron, also stylishly gowned.

SCENE: Mrs. Harlan's drawing-room. Mrs. Harlan leisurely preparing to serve tea to her friends who are calling. Through the dialogue the stiffness may be broken by the ease and informality of serving and drinking tea.

Miss Thayer: Indeed, I was interested in the Praise-meeting last week. I never should have gone if you had not asked me, dear Mrs. Harlan, but I was agreeably surprised.

Mrs. Harlan: I can just picture what you expected. (*Recites.*)

"With papers just deadly and dry,
And clippings just miles from the subject.
And hymns struck an octave too high!
Bess Huggins will lead in the singing,
Jean Short will come in on the prayer,
And I'll tell you I do not mind saying,
I can't help but be glad I'm not there!"

(*General laughter.*)

Miss Thayer: Well—well, perhaps not so strong as that, dear, but—well, of course I expected them to sing "From Greenland's Icy Mountains," and was sure of a long speech about the heathen.

Mrs. Harlan: I know, Miss Thayer, what you fancied was the form of experience of a generation ago, we've come a long way since then (*sighs*), but we've fought for it!

Mrs. Holmes: At the College Club the other day it occurred to me how brave my grandmother was to be a member of a missionary society—the pioneer "Women's Club"—and face all the opposition and ridicule. I've heard her tell about it.

Mrs. Harlan: Yes, Gladys, I remember when we met in the early days that we all had strict orders from our husbands not to speak before a mixed audience. If a man came in by accident to our Board meeting, the speaker would stop, while the President rose and looked firmly at the intruder until he withdrew.

(*All ladies laugh heartily.*)

Miss Thayer: I have always wondered how women could be so interested in missions. It seemed so sacrificial and so remote! But after that meeting last week, I begin to understand.

Mrs. Holmes: My trouble has been very different. You see, my mother and grandmother were missionary enthusiasts. When I went to college I attended a Student Volunteer Convention. It was great. I wanted to go as a missionary and planned to do so, till Bob turned up and persuaded me to be a "home missionary." I can't feel that I'm really helping in the missionary enterprise, by just attending meetings and paying dues. How can you keep up your interest on this side of the water, Mrs. Harlan?

(The tableaux or pictures which accompany Mrs. Harlan's next speech may be shown in a large frame or by pulling back a curtain stretched across the room. They must seem like products of Mrs. Harlan's mind which she is imparting to her guests. Therefore, the three ladies should be seated so that they, as well as the audience, see the pictures naturally.

The suggestions for the pictures may be elaborated upon or simplified according to the resources of the producers. Many pictures of Japanese, Chinese and women of other nationalities are to be found in the magazines, missionary and otherwise, to help in the very simple costuming necessary. In brief, it might be said that the Persian woman would be in rags with a scarf over her head; the Japanese woman in a bright colored kimona and sandals, with hair done high; the Chinese woman in the typical trousers and coat, with hair brushed smoothly back and fastened at the back of her head. The Indian woman swathed in white. The nurse in uniform, the doctor in professional dress, the teacher in cap and gown.)

Mrs. Harlan: Gladys, I did just what you did. I felt the call to foreign service, but my parents needed me and then *my* "Bob," and so I gave it up. Then I thought perhaps there would be children of my own who might do the task far better than I could have done it. I have read of a woman who gave up going to the mission field for marriage and how she multiplied her service until she is represented by children and grandchildren in fourteen different lands. But that was not my gift to the world; you see, I have no children. Then one day my whole share in the "Go Ye" command flashed across my mind. By promoting missionary interest and enlisting money, prayers and service I was making it possible for many more lives to be given to His service overseas. I used to think I'd like to be a nurse in Persia. But if I had been, I couldn't have worked in Japan and India and China! Now I can see myself by proxy nursing some poor persecuted child of God in Persia. (*The figures shown here are a nurse and a Persian woman, the former bandaging the latter's arm.*)

Mrs. Harlan (continues): To the dear little woman in Japan, I am bringing life as an evangelist. (*An American woman may be shown greeting a cunning little bowing Japanese woman, or the two may be poring over a Bible.*) Then, too, I'm a doctor in India, ready to help the widow so superstitiously mistreated

in that country. (*A doctor seated at a desk apparently hearing the symptoms of an Indian woman.*)

I can be all these and still be a teacher in China. (*A teacher offering to a Chinese girl a book, which the girl eagerly reaches for and clasps to her heart.*) Besides, I never grow old in the service, because ever and anon I'm a young woman fresh from college with new plans and new vision and new consecration of heart, ready to bring the larger life to the women of the world. And oh! how can I tell you the pull and tug on my heart-strings from those children in all the lands where Jesus is not known? (*Quotes*) "Suffer the children to come unto me for of such is the Kingdom of Heaven." (The tableau here shows small children of a number of nationalities, smiling and holding out their hands to her as if eager to reach her. As she begins to quote she rises, stretches out her hands in an answering gesture to them, for just a fraction of a minute, and then as the children disappear or are concealed by a curtain, she drops her hands and makes a motion of bringing herself back to real life, then faces her guests. They, too, have risen, looking intently at the children as if absorbed in the fancy.)

Mrs. Harlan: And so you see, my friends, I'm never discouraged and the work is never remote!

Miss Thayer and Mrs. Holmes clasp her hands, saying, "We understand!"

A Co-Educational Celebration

GRACE M. BOYNTON

This interesting account of a very notable occasion comes to us through the Rev. Reginald Wheeler, Secretary of Peking University, and is closely linked with the announcement of the International Christmas Gift to Woman's Colleges in the Orient, which was printed in our December number. The writer is a member of the faculty of Yenching and is a daughter of the Rev. Nehemiah Boynton.—EDITOR.)

TWO INSTITUTIONS which have been pioneers in the introduction of Western education and ideals into China, celebrated their affiliation last March. The North China Union Woman's College, Yenching, assumed on that occasion the name of the College of Arts and Sciences for Women of Peking University. As was most fitting, the formal recognition of the union took place in the Chapel of the Woman's College.

In the beautiful early spring weather the gray courts, festively decorated with Chinese, English and American flags, were like wells of golden sunshine, and the tall doors of the Chapel stood open to the light and warmth of the day outside. The guests who arrived at the great gate were confronted with the signs which, in Chinese and English, made known the new status of the Woman's College; they were also shown the great

Entrance to the old palace used as temporary quarters by Yenching College, Peking.

pientze, (lacquered name-board), above the gate, the golden characters of which were graciously written in honor of the event by the Chancellor of the National University. Distinguished guests from foreign and Chinese educational circles, and the faculties and student bodies of the two institutions, filled the Chapel.

The speaking was all in Chinese. President Stuart emphasized the importance to the University of the new régime, and spoke of the expectation that a new site would shortly be occupied, where the buildings would be of modified Chinese architecture, and where vocational education could be properly housed. Dean Miner, in her remarks, outlined the attitude of Americans toward the Union of the institutions, and spoke of the keen interest with which the development of educational and philanthropic movements in the Far East is watched.

Representatives of Chinese education were present to offer their congratulations. Mr. T'eng, who has long advocated co-education for the young people of China, spoke for the Board of Education, and referred frankly to a criticism which is often made of Church schools, to the effect that such schools are old-fashioned, out of touch with the currents of modern life, and producers of an unsocial type of graduate. Mr. T'eng declared that the adoption of the College for women into this University, and the ingenious and daring plans on foot for promoting industrial and social progress, prove that such a criticism is out of place with regard to the institution in question. Possibly the most charming speaker of the afternoon was Mrs. Mao, who represented the Normal College for girls. With a dignity and grace that were most captivating, she reviewed the place of religion in education and paid a generous tribute to the ideals for which the University stands. Most distinguished of all the guests was Chancellor T'sai, of the Peking National University, who referred with pride to the fact that women were now received as students in that institution, and who cited classical precedents for the new order.

The spokesman of Chinese churches was the Rev. Mr. Liu Fang. Members of the respective student bodies followed Mr. Fang. Miss Chien Chung Hui expressed the satisfaction with which the students of the Woman's College regarded the future of the united institutions, and their sense of indebtedness to those who had made higher Christian education possible. Mr. Yu Chen Chou, on behalf of the students of the University, welcomed the new arrangement.

The music of the afternoon was supplied by the Glee Club of the two institutions, at the close of the speaking the two clubs sang the new University song while the audience stood. This stirring

Students from the Woman's College and the University grouped after celebrating the affiliation of the two institutions, March 15, 1920.

and interesting melody is a Chinese air chosen and adapted by the Woman's College, while the words were composed by one of the men. The song seemed a fortunate symbol of the inspiring and propitious relationship which had been established. Since no Chinese function is complete without its social cup of tea, the students together served the guests on the lawn outside in the late afternoon sunshine. Men and maidens kept decorously to opposite sides of the court, but at the demand of the photographer, they were persuaded to stand together, and the picture resulting is a convincing evidence that union has at last been actually established.

The Lame Teacher

LOIS D. LYON

A HAPPY LITTLE girl was watching the goldfish darting about in the big rain-jar in the courtyard. Her mother sat on a rude wooden bench in the sunshine making father's shoes. Soon little Ven-lai came and sat on a low stool at her side. She watched the needle as it went in and out through the coarse padding of the shoe sole. "Mother, why does father need so many shoes?" she asked. "Because he does a great deal of walking, little precious," answered her mother. "But why does he walk so much? Why doesn't he stay at home with us?" asked Ven-lai.

"Your father goes about to preach the Gospel and tell people about Jesus."

"But I thought he went in a boat. He always goes away from here in a boat."

"Yes, he does go in a boat, but there are many places where the water in the canals is too low for the boats. Then he must walk."

For a little while the child was satisfied and played at battle-dore and shuttle-cock. A little tuft of feathers tied to a stone she kicked up in the air with the side of her heel. Then she asked, "When will father come home again?"

"Not for two or three weeks," answered mother.

"I wish he would come sooner!" sighed little Ven-lai, "I want him to tell me a story. No one tells me stories when father is not at home."

"Ah," said mother, "other children like to hear him tell stories, too. Perhaps he is telling one of the stories about Jesus to some little children now."

Ven-lai hopped about, kicking her feathery foot-ball. The courtyard was small and sometimes it would fall in the neighbor's washtub, and sometimes into the lap of a pale-faced girl who sat still all day winding silk. Her poor little feet were bound and she could not run and play like Ven-lai. Her feet ached even when she sat still. But her mother told her that when she grew up she would have dainty little feet and Ven-lai's would be big and ugly!

Next day no happy little girl was skipping about the courtyard. The neighbors who had watched her the day before came to see what the trouble was.

"Where is the little precious one? Why does she not come out to play?" they asked.

Quietly the mother led the way to the dark little bedroom and showed the flushed face of the little daughter. "A fever," said the mother, simply. The kindly neighbors offered wise advice about remedies.

But Mother Sang was troubled. The child's father had said, "The Christian doctors don't use our Chinese remedies. They have better ones. They say ours do more harm than good." But what could she do? There was no Christian doctor in this lonely village. Two days passed and the little one was no better. If only the father would come! There was no way to send a message to him. By the little one's bedside she prayed—this was her only comfort. As she rose from her knees she heard shouts of people passing. Something strange had

happened. She went to the gate but saw only the crowd running up the street. "It's the Road Doctor," said a woman who stood near with a baby in her arms. Around the baby's head a red rag was tied and Mother Sang knew that meant small-pox. "Yes," the woman continued, "he's from the north and rides on a camel. You should have seen it, a great big animal with two humps on his back."

A man who had followed the crowd was coming back. "He has set up his stall in the market place and already they are taking sick people to him. He has long needles that he pierces into the flesh and lets the evil spirits out." Sadly the mother turned toward the house. Could this be the answer to her prayer? Could this man help her little girl? Soon the neighbors came rushing in to tell her about it. "The road doctor has come. He can cure your little girl. He can drive the evil spirit from her." With a heavy heart the mother yielded. The man who could drive away evil spirits came. He brought his camel into the courtyard and with it came the crowd. Loud shouting and laughter came with this doctor into the sick room. His hands were unclean, his garments were filthy, he carried no sterilized instruments. When he found that Ven-lai's feet were swollen he took an ugly knife from his belt and tore open the skin. "This will let the evil spirit out," he said. Water, pus and blood did come out and the swelling went down considerably. Then he and his crowd departed.

Then the busy preacher came home. He found Ven-lai so sick that she did not know her father. At once he said, "We must take her to the hospital in Hangchow. Perhaps they can even yet save her." For a day and a night the boatman rowed. At last in her father's arms she was brought to the big hospital. The nurses put her in a clean white bed in the sunny ward and the doctor came to see her. He shook his head as he examined the poor mangled feet; but he carefully dressed the sores himself and said to the anxious parents: "We'll do what we can for her, but she may have to stay with us a long time."

It was a whole year before Ven-lai came back to them, and she was not the same happy little girl she had been before. She did not know her mother and refused at first to call her "mother." She would sit for hours on the little stool in the courtyard, not caring to move about. Her little weak legs would hardly bear her weight and her face was pale and drawn. Even the little baby sister who had come to brighten the home in her absence could not make her smile.

Days, months, yes, years went by. Ven-lai's body began to grow and one of her legs, but the other hung withered and weak at her side. She would creep around on her hands and knees or by pushing her stool in front of her she would manage to make her way about. But often they would find her crying. She could never be like other girls and run about and play. Sometimes she would slap her little leg and say, "You naughty, naughty leg, why did you bring me so much trouble?" Her father brought her a crutch one day, but she did not like it, she hid it in her bed. When he tried to persuade her to use it she hid it in the woodshed. Not until a third trial did he succeed in persuading her that it was better than her stool.

The family moved to the city and lived near a Christian girls' school. The preacher said he would send his little lame girl to school. She would be happier if she had something to do. But Ven-lai said, "I don't want to go to school. Other girls will laugh at me because I am a cripple. I would rather stay at home and wind silk." So they let her wind the silk. But often father Sang would see the happy schoolgirls as they marched in line into the church on Sundays and he kept hoping that some day his little girl would be among them. Often he would tell her about them and their kind teachers. At last when she was thirteen years old Ven-lai said she would go if her father would carry her back and forth.

The first days at school were hard ones for Ven-lai. The other girls could run and play, even those whose feet had been bound when they first came had unbound them and could run about. Ven-lai did not enter into their fun. Her face was sad and often they would find her crying. Gradually she began to enjoy watching the games she could not play. She liked to study and learning to read was a great joy to her. When she could read for herself the Bible stories her father had so often told her she found new delight. Her teachers talked about Jesus as if they could see and know Him. When she was fifteen years old there was born in Ven-lai's heart that faith which makes Jesus a real friend to us all. Then her face so sad before became bright with smiles.

It was near the time of her graduation. She was at the head of her class and her family were all proud of her. Just at this time a young woman came to visit the school, her name was Dora Yü. She was not an American or an English woman like the teachers Ven-lai had seen. She was a Chinese young woman, going about speaking in the schools and churches about the Christian life and service. Ven-lai became more and more interested. Here was a Chinese woman doing a work she had thought only men and foreign women could do. She was a preacher like her father. In some ways she seemed like her father, in other ways like her teachers. Ven-lai began to say to herself, "Perhaps God has a work for me to do for Him. I have learned to know Jesus as my Saviour and Friend, but I have never realized that I could help others to know Him." Suddenly the thought came, "But I can't go about as Miss Yü does. I am a cripple." Her eyes wandered from the face of the speaker to the face of her loved teacher and as quietly as her birth of faith came to her the call to a life work. "I will be a Christian teacher, I will give my life for the girls of my country."

Would you like to see her today, this Christian teacher? Then go to the Union Girls' School in Hangchow. Perhaps it is the busy opening day of school and you will find her on the long veranda in the midst of piles of trunks and rolls of bedding, quietly giving directions to the servants, speaking a bright word to some little girl who is saying good-bye to her mother, or saying to some fond parent, "Let your heart rest, we'll take good care of your little girl!"

Perhaps it is morning chapel time—and she is standing with her crutch in front of a room full of eager faces.

Or perhaps it is Sunday afternoon and she has gathered in her room a group of girls who come from non-Christian homes. Each has her Bible and Miss Sang, our lame teacher, is giving them their first lesson in the Book of Books.

Or it may be in the teachers' prayer circle that you see her. Here she is telling about the special girls she has been trying to win and asking the other teachers to pray for them. And the others catch her spirit and reconsecrate themselves to a fuller Christian service.

DAY OF PRAYER FOR MISSIONS

FEBRUARY 18, 1921

"O WORD OF GOD, INCARNATE," is the basis for the program prepared by a joint committee of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for observance of the Day of Prayer for Missions. This program is now ready and may be obtained at $1.50 per 100 from denominational Woman's Board headquarters. Also a card with prayer suggestions is obtainable, free, at the same headquarters. This card is intended for wide preliminary distribution. Until last February, separate Days of Prayer for Home and for Foreign Missions were observed each year. By action of the Federation and the Council the first Friday in Lent has been set aside for the annual united interdenominational observance of this Day. If no one has taken the initiative in your community toward planning for this Day of Prayer, will you not call together before January 15th the women leaders of the various denominations and formulate plans? Use all the publicity opportunities, such as church bulletins, pulpit notices, local press items, posters and announcements. And above all, pray daily that God may open the doors of Heaven and pour out His Spirit!

EDITORIAL NOTES

Our word of New Year greeting to our readers is to remind them that for their magazine it is the approaching close of an old year rather than the beginning of a new one. In our year we do not go so much by the calendar as by the dates of the Board. In order that the reports of Woman's Work's finances and circulation should be included in the Board's Annual Report our year is from March to March, and only those subscriptions which reach our office by February twenty-eighth can be included in this year's count. So we urge all our loyal Secretaries of Literature to round up their lists at the earliest possible date. To keep up with the rapid progress of Presbyterian women in foreign missions without their official channel of communication is like trying to reach the twenty-fifth story of a modern office building without using the elevator!

One of our missionaries writes of having made twenty-eight moves in twenty-one years. Compared to that record it seems a small matter that Woman's Work is for the third time told to "move on." The rapidly growing business of the Treasurer's office of the Assembly's Board has expanded into the front rooms formerly occupied by the magazine offices. These offices are now located in the rear of the Presbyterian Building in the rooms numbered 926, 927 and 929.

Step by step the new National Board moves forward. In our Home Department this month Mrs. John H. Finley gives an informing chronicle of transactions and conclusions of the first legislative Board meeting in October. Miss Hodge adds further details. The third and fourth cover-pages of this issue contain names of officers and executive force. In a later issue we hope to give developments in District organization in an article by Mrs. Cleland B. McAfee, Chairman of the Committee in charge of those plans. As further progressive steps develop our readers will be kept fully informed of them. Mrs. Finley is still Chairman of the Magazine Committee, a sub-committee of that on publications, and in that capacity will act as a *liaison* officer between the Board and Woman's Work, transmitting to the Editor necessary information and suggestion. We advise those of our readers who are interested in the development of our organization to keep these issues of the magazine for future reference. Fancy how valuable they will be when our successors are planning for the Centennial Jubilee!

Women from all over the country who flocked to Philadelphia for the Jubilee will remember the Chairman of the Committee on Hospitality for that occasion, Mrs. E. Boyd Weitzel. She was a woman of such unusually vital personality that the news of her sudden death in October came as a great shock to many friends. One of Mrs. Weitzel's long-time Philadelphia associates says: "Who will ever forget her cordial, painstaking, almost superhuman work last spring as Chairman of the Jubilee Entertainment Committee and her inspiring influence over others?" In our February issue we plan to have reports from the various districts and Mrs. Weitzel's comrades will there express their appreciation of her.

General Feng, of whom Mrs. Lovell writes so interestingly in this issue, did a wonderful piece of social service before he had to leave Changteh. He seized from smugglers, who were selling opium at ten dollars an ounce, no less than 106,167 ounces of the deadly drug,

and saw that it was all burned. All the mission residents speak of his clear and decided stand for Christianity, and the compelling power for the Gospel of his example and testimony.

HOW WOULD YOU LIKE to receive a toothbrush as your principal Christmas present? Chinese children at the Christmas celebration at South Gate Church, Shanghai, were overjoyed to get one; a cake of soap or a towel were equally welcome presents. Twenty-four elders, deacons and leading women of the Church met for the special purpose of planning to raise ten thousand dollars for their church from its less than four hundred members, many of them students and none wealthy, and two thousand dollars was pledged at the meeting.

THERE ARE HEAVY HEARTS in our Syria Mission. The work had increased so greatly, the workers felt themselves so unequal to it! Then came the irreparable loss in October of that tried worker, Miss Bernice Hunting, in the full vigor of her varied activities, taken home with merciful swiftness by an accident to the motor car in which she was carrying back supplies from Tripoli to Batroun. Her friends write of how deeply she is mourned and in how many directions, by her associates, by the many whom she had helped, by the Relief workers, the Sisters of Charity, and all who had known her in her splendid, self-sacrificing service. Upon hearts still sore came another crushing blow when our valiant soldier of the Cross, Rev. Dr. Franklin E. Hoskins, was called home. At this writing we have no particulars to record of his death, but his life has been an epistle known and read of all men. The Church at home and abroad recognizes in him a true modern apostle, "called and chosen and faithful."

WHEN PRESIDENT PENDLETON of Wellesley visited China last year she felt that the Chinese were not ready for co-education. But this seems to have been successfully inaugurated both at Canton Christian College, where it was begun in response to a specific demand, and at Peking University where, as described by Miss Boynton in this issue, men and women students are working together without friction or trouble. Miss Pendleton expressed her opinion of the great importance of providing education in their own country for Chinese girls in order to avoid the intense strain to them of re-adjustment when they return to their native land after a college term in this country. The importance was emphasized also of mission colleges taking the lead in securing proper conditions. Miss Pendleton's own Wellesley has taken Yenching under its wing, as Smith college has done for Ginling.

DR. MARY FULTON, who herself did such noble medical service in China, now watches with keenest interest the progressive plans for that service, especially as they are working out in Hackett Memorial College. Speaking of Dr. Martha Hackett and Dr. Harriett Allyn she says: "Two finer women could not have been found in all the world. They are God's own choice! . . . I hope they may receive the needed support that is requisite for thorough and encouraging work. *Men* come to America, and, after presenting their requests go back with tens of thousands of dollars; *women* spend a year making known their pressing needs, and return with expressions from many sources that they hope 'the Lord will bless them and send the things they need.' Why will women assist men's enterprises more readily than women's? Is it because they think women start institutions and will soon abandon them? At least the Hackett Medical College, David Gregg Hospital for Women and Children, and the Turner Training School for Nurses have proved their right (through twenty years), to exist, and are worthy of the united prayers and gifts of the Church by which they were made possible."

HOME DEPARTMENT

The National Board Moves Forward

(Mrs. John H.) Martha B. Finley

The new Woman's Board of Foreign Missions, elected at the Jubilee in Philadelphia, last May, met for organization on the day following its election. On June 17th and 18th, immediately preceding the Post War Conference with Missionaries in Princeton, N. J., the second meeting of this Board was held. That meeting was given over largely to formulating plans of work, to the appointment and organization of committees, to decisions as to necessary officers, district and field secretaries, and general working force for the great constituency of Presbyterian women. Important questions of Charter, Constitution and By-laws demanded careful consideration. The wisest judgment of the entire Board was called upon for all these vital subjects.

The committees appointed at Princeton worked faithfully during the summer months, and at the first fall meeting, held in New York, on October 20th, 21st and 22nd, the results of this work were brought for consideration of the whole Board. It was almost the whole Board which gathered in the Assembly Rooms at 156 Fifth Avenue, during those warm autumn days—thirty-six of the forty-two members being present. The Far West, the South and the Middle West were represented by members who had made the long journey to help in the organization of the new Board's great work. Every woman there showed in her serious face that she felt the weight of her new responsibilities, but trying to catch the vision of the great possibilities of our united effort and realizing that we were not working alone, but had the privilege of being "co-workers together with God, and our Lord Jesus Christ," we set our faces resolutely to the great task before us. Our president was a most helpful leader, always holding the discussion to the point at issue, yet always patient and wise and quite able to give necessary information from her wide knowledge of the field both at home and abroad.

The first of the reports to be considered was that of the Committee on Executive Officers, Miss Helen C. Miller, Chairman.

We are glad to introduce to our fellow-workers all over the world the following officers:

General Secretary—Mrs. Charles K. Roys, until recently missionary in Shantung. Since the death of her husband, the beloved medical missionary, she is unable to return to China, and the Woman's Board considers itself most fortunate in having secured her, with her wide experience as a missionary, an administrator, and before that a Secretary of the Student Volunteer Movement.

Candidate Secretary—Miss Ann T. Reid. For some years deaconess in Fourth Church, Chicago; before that in charge of our Deaconess School in Baltimore, where she has trained many of our missionaries.

Missionary Education Secretary — Miss Gertrude Schultz. Continuing the work she has done for some time as joint Secretary for us and the Assembly's Board, now belonging wholly to us.

Assistant Young People's Secretary—Miss Marcia Kerr, who had been serving the New York Board.

Assistant Treasurer—Miss Janet McMullan. Former Treasurer of Philadelphia Board and bringing the experience gained there to help in organizing the national treasury department.

This leaves us for the present without a Young People's Secretary, but meanwhile, Mrs. John R. McCurdy is giving her services to organize that Department. She is known to many as Lucy Porter, having done Field work for the Woman's Board of Home Missions and later for the Board of the Northwest.

Mrs. Halsey L. Wood, who was the invaluable link between us and the Assembly's Board during the time when our relationship was not as organically close as it is now, and who is the Editor of the Foreign Missions side of the *Year Book of Prayer*, continues with us as Editor. She will do other forms of literary work, and supply the background that is so essential in an organization that needs to keep in touch with the work of the original Boards.

The three Student Secretaries, Miss Florence Tyler, Miss Mary Ashby Cheek and Miss

Mary Clark, continue as joint officers with the Woman's Board of Home Missions.

The Board had the pleasure of inviting and greeting a number of executive officers who are already serving on its staff. These were Mrs. Henry R. Elliot, who acted for a time as treasurer of WOMAN'S WORK, and eight years ago, upon Miss Parsons's retirement, became Editor of our woman's magazine; Mrs. Halsey L. Wood, for many years the active link between the Assembly's Board and our six Woman's Boards, and also for many years editor of the *Year Book of Prayer;* Miss Gertrude Schultz, Secretary for Missionary Education; Miss Ann T. Reid, Candidate Secretary, and Miss Janet McMullan, Assistant Treasurer, both recently appointed, and Miss Florence Tyler, Student Secretary for some years. We were glad to hear a few words from these officers in response to the greeting given them, and then Mrs. Waters offered prayer.

The reports of the Heads of Departments and Committees showed that the plans are well under way in all lines of work for women, young people and children, but most of the plans are yet too incomplete for reporting. The list of these committee heads should be valuable to our presbyterial and synodical officers whenever it is necessary to apply to headquarters for special information. Home Department: Mrs. Wallace Radcliffe; Finance: Mrs. James A. Webb, Jr.; Publication: Miss Mary E. Allis; Missionary Education: Miss Belle Lobenstine; Students: Miss Elinor Purves; Candidates: Mrs. Caleb S. Green; Interdenominational: Mrs. James S. Cushman; Inter-Board: Mrs. H. B. McCrone; Foreign: Mrs. W. P. Schell.

It will be of very general interest to Presbyterian women that the cordial relations which have existed between the Woman's Home Board and the six Woman's Foreign Boards will be strengthened by the Inter-Board Committee, who plan to form with a similar committee from the Home Board a "General Council" Committee. The method of procedure used by the former General Council is to be followed as far as possible, and it is certain that all work of the two Woman's Boards, where a uniform policy can be followed, will be greatly facilitated by the plans of this committee. It should be a bond uniting our Presbyterian women who together, either in the home or the foreign field, are working for the Christianization of the whole world.

The report of the Committee on District Relations, Mrs. C. B. McAfee, Chairman, will touch perhaps more closely than any other the women of the former six Boards who for so many years have faithfully served in carrying on the foreign missionary enterprise of our church. The report provided for six unincorporated District Committees, known as the Philadelphia District, New York District, Northwest District, Southwest District, Occidental District, and North Pacific District, covering the boundaries of the original Boards, subject to such changes as may seem expedient to the National Board. The District staff shall include a District Executive Secretary, and as many field secretaries as the National Board shall provide. There is to be at least one depository of literature in each District, and as much office force as needed. Districts are expected to be ready to function by January, 1921, and though it may be sometime before the new machinery works as smoothly as the old, the new plans are perfectly worked out for complete co-operation between the National Board and the Districts, and should eventually bring about a greater efficiency than has been known before. The strengthening of the presbyterial and synodical societies is an important need, and it is hoped that the district organizations will continue the impetus of the Jubilee along those lines. The detail of the report on District Relations was worked out with greatest care after correspondence and conference with members of the various boards and it was agreed

that Mrs. McAfee and her committee had given us a plan of organization most democratic and practical, affording opportunity to all branches of our women's work to develop to greatest usefulness. The report of the Committee on District Relations was accepted as a whole with sincere thanks to the Chairman.

The Board devoted many hours to discussion of the report of the Committee on Charter, Constitution and By-laws. That Committee, headed by Mrs. Samuel Semple, had given time and study without measure to these difficult fundamental questions of organization, and they had sought and received much expert advice. Their report was adopted with gratitude for their splendid service, which will give us a firm foundation on which to stand.

The December number of WOMAN'S WORK gives some account of the luncheon given to the Woman's Foreign Board, by the Woman's Home Board in their assembly room on the seventh floor of the Presbyterian Building. Nothing could have been more friendly or cordial than their welcome, and the hour of delightful fellowship gave happy omen of many years of united missionary effort. After short greetings from various members of each Board, Miss Donaldina Cameron, so well known for her work of years for Chinese girls, gave an interesting account of the Rescue home in San Francisco, and later in the afternoon at the regular Board meeting, time was given her to explain some concrete plans for the extension of her work. It is hoped that Presbyterian women may find it possible to enlarge the opportunities for Miss Cameron's beautiful service for Chinese girls in America.

With the organization of our National Board, new responsibilities have come and a much closer relationship has been formed with the Assembly's Board, since now we are not only "auxiliary to" but "coöperative with" it, and there is to be a united Executive Council, composed of secretaries of both Boards, who will plan the work as a whole, and whose recommendations will come to the two Boards for action. On Thursday afternoon, October 21st, the first meeting of the Executive Council of the Assembly's Board and the Woman's Board was held. Dr. Alexander presided and brought to the Conference the inspiration sure to be felt in his direction of the thought and purpose of the meeting. The great responsibility before the Church in the cause of foreign missions was fully and freely discussed and a large vision of women's share in that responsibility was unfolded before our eyes. The wider experience of the Assembly's Board is sure to be of great value to its younger sister, and we pray that she may be able to take her full share of the work that is properly hers.

Mrs. E. V. Robbins, now ninety-two years old, a charter member and faithful worker of the Occidental Board for many years, who is at present living in New York, was invited to attend the Board meeting, but was unable to be present.

We feel confident that as the new Board adjourned, after three days of large planning, each woman was praying that the Lord of the harvest would send forth laborers into His harvest.

NEW YORK.

Further Information

MARGARET E. HODGE

IT IS HOPED that by the time this number of WOMAN'S WORK is received, The Woman's Board of Foreign Missions and the District organizations will be in good running order. Because of the careful work through the fall we believe the transfer will be made as smoothly as the railroad tracks are switched in a night from an old bridge to a new one constructed beside it, but covering a greater distance.

Our District Secretary will coöperate with the District Secretary of the Assembly's Board. She will be the executive in charge of the District under the direction of the National Board, being at District headquarters most of the time, but traveling approximately one-fourth of the year. She will arrange for visits of missionaries, Field

Secretaries and others within the District, plan for conferences, institutes, etc., coöperate with synodical and presbyterial officers, arrange for speakers, care for the organization and development of Women's and Young People's work as well as Candidate and Student work in cooperation with the proper committees at national headquarters. She will look to the District Committee for advice, information and assistance in her work.

The District Committees are to be elected during December by the present Boards, the membership to be in two classes, one to be elected for two years and one for four years. They will elect their own Chairmen who will be ex-officio members of the National Board. They will meet at stated intervals to advise with the District Executive Secretary regarding the interests of the District, to plan an annual budget for the running expenses of the District, to plan for and conduct the popular missionary meeting to be held at District headquarters when local conditions allow. This last is one of the very important functions, for we must be sure to continue the monthly prayer meetings and if possible increase them in different localities, for the whole foundation of the administrative work at home and the missionary work abroad rests upon the faithful prayers of our people.

An essential feature of our work has always been the friendly correspondence with the missionaries. While we are now expecting to enter into a certain amount of official correspondence from national headquarters the other must be maintained, therefore, all the Secretaries for foreign correspondence of the six original Boards are to be ex-officio members of the District Committee and also associate members of the Foreign Department, retaining as far as possible their present correspondents. In this way the missionaries will continue to receive letters from the women whom they know and love who will still be Board representatives.

There is a large amount of elasticity in these plans so that each District Secretary and District Committee can bring to bear all the originality possible in developing their Districts. Thus far we have secured as District Secretaries: Mrs. Andrew Todd Taylor for Philadelphia District, who will also help in the New York District for the present. She has worked in presbyterial societies and individual churches both as the wife of a pastor and in connection with woman's societies. Mrs. E. H. Silverthorn for Northwest District, so well known there for her work as Executive Field Secretary as to need no introduction; Mrs. E. B. Keck for the Occidental District known in that District for her field work and also as the daughter of one of the early presidents of the Occidental Board.

The Woman's Board, although elected by representatives of all the presbyterial societies gathered at the Jubilee, has not the whole responsibility for woman's foreign missionary work in our Church. The Constitution recognizes this, when it says:

"The Woman's Foreign Missionary Society of the Presbyterian Church in the United States of America is composed of all women of the Church interested in and contributing to Foreign Missions, and of such groups of young people as the General Assembly may assign to its care."

So the Board of forty women is merely your representative; it needs advice from the women of the constituency and is planning for a Synodical Advisory Council, composed of the presidents of all the synodical societies, which shall meet biennially to consider the organized work of women for Foreign Missions, first as a Council and later in conference with the Woman's Board. Much is hoped from this new plan and great responsibility is upon the synodical presidents as they enter into this partnership.

This is the machinery. It remains for us women over the whole United States to utilize it by our sympathetic working along the lines indicated, intelligent interest, and most of all by our prayers.

AFTER December fifteenth, 1920, all missionary funds should be forwarded direct to headquarters in New York.

IMPORTANT ANNOUNCEMENT

THE OFFICERS OF THE WOMAN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA announce that the incorporation of this Board, pursuant to the unification plan, was completed by the filing and recording of the Certificate of Incorporation in the office of the Secretary of State at Albany, N. Y., on the 18th of November, 1920, and the incorporators' meeting is to be held on the second of December, 1920. Thereafter the Board will be in full corporate operation.

The officers desire friends of the work to observe that hereafter all legacies or devises for the benefit of the new Woman's Board of Foreign Missions must take notice of the new name, and it is earnestly requested that those who have by wills or otherwise made provision for the missionary work of the women of the Presbyterian Church by gifts to any of the six original woman's boards, to wit: The Woman's Foreign Missionary Society of the Presbyterian Church (incorporated in the State of Pennsylvania); The Women's Board of Foreign Missions of the Presbyterian Church (incorporated in the State of New York); The Woman's Presbyterian Board of Missions of the Northwest (incorporated in the State of Illinois); The Woman's Presbyterian Board of Foreign Missions of the Southwest (incorporated in the State of Missouri); The Woman's Occidental Board of Foreign Missions of the Presbyterian Church (incorporated in the State of California), and Woman's North Pacific Presbyterian Board of Missions (incorporated in the State of Oregon), should, by codicil, correct what will become a misnomer and provide by a redesignation as beneficiary of the new Board by its full cor-

porate name, given above, the carrying out of their benevolent designs. The following are appropriate forms for legacies or devises, but in all cases it is desirable that the draftsman should be fully informed as to the new name, and the fact that the new corporation succeeds to the six original Women's Foreign Missionary Boards of the Presbyterian Church:

FORM OF BEQUEST FOR PERSONALITY

"I give and bequeath to *THE WOMAN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA,* incorporated under the laws of the State of New York, and having its principal offices in the city of New York, "the sum of....." *OR* "the following described securities," *OR,* particularize the thing specifically bequeathed "to be applied to the use of the said corporation."

FORM OF DEVISE FOR REAL ESTATE

"I give, devise and bequeath to *THE WOMAN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA,* incorporated under the laws of the State of New York and having its principal offices in the City of New York, all that certain (here insert a description of the house, lot, ground, lease, rent, or other real property as you would in a deed) with the appurtenances thereof in fee absolute for the use, benefit and behoof of said corporation forever."

ANNUITY AGREEMENT

Where desired, you can assure the Board of receiving a particular amount of money and yet at the same time retain the income thereof for your life at a rate varying from four to seven per cent., according to your age. The particulars of these agreements can be secured from the Treasurer of the Board at 156 Fifth Avenue, New York City. Your investment under this agreement is safely kept by the Board and, at the death of the annuitant, becomes immediately available for the work of foreign missions under its care.

The Book Stall

DO IT NOW!

WHAT?

SEND	STUDY	SUBSCRIBE
for Year Book of Prayer for Missions. Price, 25c.	The Bible and Missions. Paper, 45c; Cloth, 65c. The Near East, the Cross Roads of the World. Paper, 50c; Cloth, 75c.	to Woman's Work, 75c per year. *Over Sea and Land,* 35c per year. Leaflets on the monthly topics, $1 per year. Missionary letters each month, 25c per year.

MONTHLY TOPIC

Chosen

Then and Now, 1870-1920 . . 5c.
Nam Churi . . . . . 5c.
Cho-Son-a-Ky . . . . . 2c.
Post cards for invitations (Young America in Chosen) . 25c per doz.

JUST ARRIVED

Women of the Near East (Six Bible Readings) . . . 6c.
A Little Hero of the Near East (Armenia) . . . . . 10c.
The Bow in the Cloud . . . 6c.
Post Jubilee leaflets:
Opportunity
Aims and Methods } FREE
Budget

EXTRA!!!

You don't believe in Evolution?—be convinced—*The Evolution of the Box* (a monologue), 5c.

Little Children are crying out to you. *Saving the Children,* 5c.

Telephoning for the doctor?—don't—send for *The Pill Bottle,* 15c.

Women for Whom Christ Died, 5c.

A Russian General Under Orders, 10c.

The Message for Man, 10c.

Westminster Guild Bulletin, 25c a year. All the news of what W. G. Girls and their missionaries are doing, new plans for Guilds and Circles, etc.

ANNUAL MEETING OF THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

THIS MEETING will be in New York, January 14th and 15th. On the 14th, morning and afternoon sessions will be held in a church, to be selected and announced by the Committee on Arrangements. At these two sessions a review of past work, present activities and future plans of the six committees will be presented in six periods in a striking way. That evening the Central Committee of United Study will give a birthday dinner in celebration of its Twentieth Anniversary. Missionary leaders from all over the country who will attend this dinner are asked to make reservation at once and to use their influence to have friends reserve tables and invite Oriental students. In addition to birthday felicitations to this Committee, which has had such powerful influence in the world's mission work, and brief talks by guests from the Orient, there will be addresses on the theme of the work of the women of the West for the women of the East. Reservations and inquiries should be sent as early as possible to Mrs. Henry W. Peabody, 702 Ford Building, Boston, Mass. On Saturday morning, January 15th, the annual business meeting will be held. This is an open meeting at which the formal reports of the year's work will be made by officers and committees and plans will be made for the work of the coming year.

RECEIPTS FROM OCTOBER 15 TO NOVEMBER 15, 1920

By Totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

ATLANTIC,	$10.00
BALTIMORE,	65.00
BLAIRSVILLE,	75.00
CHILLICOTHE,	336.49
HUNTSVILLE,	122.60
LACKAWANNA,	22.00
NORTHUMBERLAND,	25.00
PARKERSBURG,	10.00
ST. CLAIRSVILLE,	680.00
For Regular Work,	
WASHINGTON CITY,	$125.00
WEST JERSEY,	5.00
WEST VIRGINIA SYNODICAL,	20.00
ALABAMA SYNODICAL,	5.00
Miscellaneous,	284.00
Annuities, Int. on Investments,	2,014.32
	3,799.41

Totals Since March 15th, 1920:

For Regular Work,	$141,747.19
From Legacies,	2,652.63
For Special Funds,	1,668.09
For Jubilee Fund,	4,854.66
	$150,922.57

JANET MCMULLAN, *Treasurer*,
501 Witherspoon Building, Philadelphia, Pa.

The Woman's Presbyterian Board of Missions of the Northwest

Colorado	
DENVER P. S.,	$5.00
Illinois	
BLOOMINGTON P. S.,	955.93
CHICAGO,	2,927.84
FREEPORT,	439.75
Indiana	
LOGANSPORT P. S.,	10.00
Iowa	
IOWA CITY P. S.,	354.35
SIOUX CITY,	5.00
Michigan	
DETROIT P. S.,	1,022.25
FLINT,	139.00
GRAND RAPIDS,	308.00
KALAMAZOO,	140.00
LAKE SUPERIOR,	$368.50
LANSING,	158.99
PETOSKEY,	78.00
SAGINAW,	290.00
Minnesota	
MANKATO P. S.,	117.00
WINONA,	3.15
Montana	
BUTTE P. S.,	78.00
Nebraska	
OMAHA P. S.,	10.00
North Dakota	
MINNEWAUKON P. S.,	77.65
South Dakota	
CENTRAL DAKOTA P. S.,	5.00
SIOUX FALLS,	15.00
Wisconsin	
LA CROSSE P. S.,	$112.00
Wyoming	
CHEYENNE P. S.,	75.00
LARAMIE,	$10.00
SHERIDAN,	20.00
Miscellaneous,	99.04

Designated Receipts for Month:

Regular Work,	$7,824.45

Total Designated Receipts to Date, March 25 to November 15, 1920 (8 Months of Fiscal Year):

Regular Work,	$119,333.78
Jubilee Fund,	2,309.78
U. S. A. L. L. Bonds,	*1,000.00
	$121,643.56

* Not included in Totals.

MRS. THOS. E. D. BRADLEY, *Treasurer*,
1808-17 N. State Street, Chicago, Ill.

The Women's Board of Foreign Missions of the Presbyterian Church

BINGHAMTON,	$191.00
BROOKLYN-NASSAU,	461.25
BUFFALO,	1,453.00
CAYUGA,	26.00
CHAMPLAIN,	155.00
EBENEZER,	142.50
GENEVA,	321.25
HUDSON,	74.50
JERSEY CITY,	25.00
MORRIS & ORANGE,	945.00
NEWARK,	636.00
NEW YORK,	$5,341.85
NORTH RIVER,	341.00
ST. LAWRENCE,	264.39
STEUBEN,	113.00
SYRACUSE,	547.00
TRANSYLVANIA,	54.00
TROY,	1,009.50
UTICA,	368.75
WESTCHESTER,	848.00
Miscellaneous,	1,248.63
Interest,	14.28

Received Since October 16th to date:

Regular Work,	$11,369.05
Buildings,	$3,211.85
	$14,580.90

Received Since March 16th to Date:

Regular Work,	$72,126.63
Buildings,	17,766.94
	$89,893.57
Sage Interest Since Oct. 16th to Nov. 15th,	$5,029.94
Total Sage Interest This Year,	$20,838.37
Total Amount of Annuities,	$2,200.00
Total Amount of Legacies,	$1,001,674.87

(MRS. JAMES A. WEBB, JR.) NELLIE S. WEBB, *Treas.*,
Room 818, 156 Fifth Ave., New York City.

The Woman's Presbyterian Board of Foreign Missions of the Southwest

ARKANSAS,	$24.97
LARNED,	10.00
LITTLE ROCK,	27.00
NEOSHO,	26.00
RIO GRANDE,	62.00
Total for Month,	
Total for Year to Date,	
SALT RIVER,	$163.00
WICHITA,	14.55
OKLAHOMA SYNODICAL SOCIETY,	10.00
Miscellaneous,	37.24
	$374.76
	24,787.56

New Era Fund for Month,	$47.00
New Era Fund for Year to Date,	5,862.53
Relief Fund for Year to Date,	296.75

MRS. B. F. EDWARDS, *Treasurer*,
Per Mrs. J. M. M.

DATE DUE

JUL 8 1 1986

DEMCO 38-297